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Science and race prejudice

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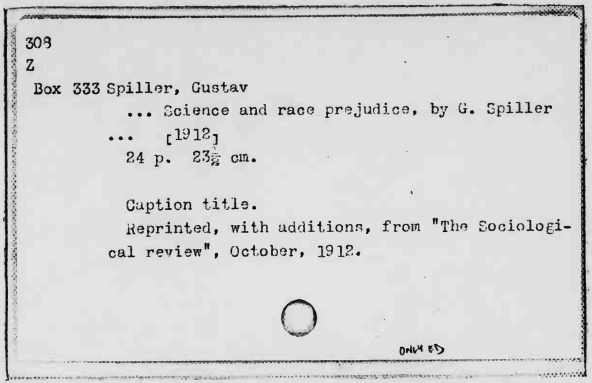

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SCIENCE AND RACE PREJUDICE[1]

BY

G. SPILLER

Organiser of the First Universal Races Congress.

1. *The Problem.* If we ask a Chinese, an Indian, a Negro, or an American Indian, whether he admits the white man's claim to superiority, we almost invariably receive as a reply a good-natured smile, as if the proposition were too absurd to be seriously entertained. In other words, each race or division of mankind appears to regard itself as at least the equal of all others, and accordingly it would presume an unscientific attitude of mind to accept the dictum of the white, or any other, man's superiority without cool and thorough investigation. We must therefore carefully examine the problems involved.

2. *The Origins of Civilisation.* Civilisation has been regarded as co-extensive with the white man's domain. How, on this supposition, are the civilisations of the East to be explained? By the fact, comes the reply, that the white man has been a restless wanderer, penetrating into Egypt, Persia, India, Oceania, Japan, and China, and again into further Africa, and even to America in ancient times. The white blood in the veins of the yellow, brown, and black peoples, explains, it is alleged, the achievements of populations not of European descent. It is evidently difficult to disprove this allegation, except by pursuing a parallel line of argument, namely, by averring that it is just as true that the Mongol races and the black and other races have penetrated everywhere, even to the heart of Europe. According to Tylor (*Anthropology*), hordes of Tatar race have poured into Europe from the remotest antiquity. Phœnicians, Carthaginians, Moors, and other North African types—themselves not of pure stock—

1. Throughout this article the equivalent terms European, Caucasian, Aryan, Western and White include also the peoples of European descent now settled in America, Australia, and Africa. The terms East and Eastern are taken in an equally comprehensive sense, to include all races not of European origin. The term Europe may likewise be regarded as embracing countries originally colonised from Europe, as North and South America and Australia. Needless to say the words Caucasian and Aryan are products of the fancy rather than of science, and the cradle of the white race is not as yet determined—it may have been in Europe, Asia, or Africa.

settled in several parts of the East of Europe in ancient times, and the Jews have now been for two thousand years in the West. Sir Harry Johnston claims that "there is an ancient Negroid strain underlying the populations of Southern and Western France, Italy, Sicily, Corsica, Sardinia, Spain, Portugal, Ireland, Wales, and Scotland," and that "there is something of the Red Indian in the peoples of Scotland and Ireland, of Germany, Northern Russia, Tartary, and Siberia, due to the continued existence in these regions of a very ancient admixture between the proto-Caucasian and the Mongol, which assisted to people not only Northern Europe and Asia, but also North America." (*Contemporary Review*, August 1911, pp. 159–60.) And Count Gubernatis said at the Congress of Races: "As the civilisation of Rome was built on conquest and slavery, races of many kinds were brought to Italy as slaves. After a time the slave population became so great that for the ordinary work of agriculture, etc., it was necessary to free great numbers of them, and thus the peasants of Italy are descended from Africans, Assyrians, etc., and they have all become Latins with the Latin sun." Add to this "that nowhere in the world exists a pure white race" (Johnston), and that other races are similarly situated, and it becomes manifest that it is as reasonable to explain Western civilisation by the influx of "coloured" blood into Europe as to explain Eastern civilisation by the infiltration of "white" blood.

The two lines of argument balance and cancel each other. Nevertheless there is here implied a hidden truth which is worth bringing to light. Among anthropologists generally it is agreed that the crossing of the European "races" has been of distinct advantage to Europe, and that probably but for such crossing the advance would have been much slower, if, indeed, retrogression had not ensued. Following out this trend of thought, it suggests itself as not unlikely that advance in the East has been largely conditioned by crossing and mixing with other types, including the white, and that the progress of the white type was due to the same beneficent factor of crossing and mixing with closely and distantly related types. Perhaps for this reason relatively pure stocks, such as the Negroes in some parts of Africa or the blondes in the North of Europe, accomplished little so long as they remained isolated, and this probably explains also how the introduction of northern blood into Italy and perhaps the influence of a blonde people in Greece had remarkably favourable consequences culturally. It is hard to resist the general conclusion here suggested, especially

since it is admitted that mixture between near types is advantageous, and since it appears unlikely from the evidence accumulated that mixture between types far apart is disadvantageous.[1] It is difficult, for instance, to believe that accident explains the fact that the rank of the mulattoes includes men such as Pouschkine, Alexander Dumas, General Légitime, Booker Washington, and W. E. B. DuDois. It points rather to the beneficial influence of race-crossing. The greatness of ancient Egypt has been attributed to the Egyptians crossing with other races, notably with the negroes,[2] who were always held in high esteem by the Egyptians; *e.g.*, several of the Queens of Egypt were negresses. (Dr. H. Weisgerber, *Les Blancs d'Afrique*, 1910, pp. 206–7, p. 377.) According to Deniker it does not appear to be different with the Turks and Chinese: "It is perhaps to this mixed origin that they (the Osmanlis) owe the relative stability of the state which they have founded." "The Chinese people have sprung from manifold intermixtures." (*The Races of Man*, p. 379, p. 383). As to Japan we read: "The Japanese are a nation in whose veins the blood of several races is flowing; we belong neither to the pure white, nor to the pure yellow stock." (Dr. K. Ukita, in *The Taiyo*, January 1911.) And the remarkable virility of the Bantu and other African races appears to be clearly connected with their being of mixed origin. To sum up the whole matter in the words of Deniker: "The more peoples are civilised, the more they are intermixed within certain territorial limits." (*Races of Man*, pp. 3–4.)

What shall we say, however, in answer to the contention that the white man's civilisation is the highest, and that the European is therefore innately superior? First, we note the significant fact that the two great European civilisations of ancient times—Athens and Rome—had their seat in the most Eastern portion of Europe, and secondly that the cradle of the white peoples is said to be the Caucasus or, according to some writers, Asia. The north of Europe, until recent times, was undistinguished culturally, and perhaps, on the intermarriage theory here suggested, the flow of

1. See Professor Earl Finch's paper in *Inter-Racial Problems*, edited by G. Spiller and published by P. S. King and Son, London, price 7/6. According to Sir Harry Johnston, "perhaps a white race which receives no rill of blood from the other human types from time to time may die of physical degeneration." (*Ibid*, pp. 160–1.)

2. The Egyptian monuments at the British Museum almost invariably portray the Egyptian with decidedly negroid lips and with features akin to those of the negro, just as the Assyrian on his monuments, portrays himself with thin lips and hooked nose.

Southern blood and Southern culture into both England and Germany in the Middle Ages and after, accounts for the high standing of these two countries in modern history. The dark-white European on the borders of the East appears, therefore, to be the pioneer of Western culture, and it would be interesting to know precisely how far proximity to the civilisations of the East, warmth of climate,[1] and crossing with neighbouring Eastern peoples (who were often themselves negroid), offered an explanation of the greatness of Athens and Rome.

Moreover, when we speak of European civilisation, we mainly think of what is called modern civilisation. And this word "modern" is very suggestive. Except for it, we might imagine that Europe had always been inhabited by highly civilised peoples imbued with learning, character and refinement, ever engaged in scientific discoveries and industrial inventions. As a matter of fact, European civilisation is much less than three thousand years old, and "modern" civilisation dates back about as many hundred years. Europe between the sixth and sixteenth centuries was the reverse of typical of a highly civilised[2] continent. If, then, "modern" civilisation is of recent origin, we cannot safely reason from it to the innate capacity of the white man, but we must rather conclude, in the absence of any specific evidence to the contrary, that this new civilisation is due in the first instance to the wonderful stimulus Europe received from the rediscovery a few centuries ago of a great past semi-Eastern civilisation, that of the Greeks. Just as the North of Europe has, under Southern stimulation, developed from a state of perennial backwardness to its present almost unapproached cultural position, so Europe generally, as a result of the Renaissance it seems, shook off its lethargy and became what it is now. It is not a long step from this to the conclusion that the present position of the white race is the equivalent of the position which many another race has occupied in its day of glory,

1. The notion that a warm climate is detrimental to strenuous activity is evidently not corroborated by historical research.

2. Deniker (*Races of Man*, p. 127) thus defines the characteristics of "civilised peoples": "Making rapid progress, in which the initiating and innovating power predominates, forming states based on individual liberty, and consisting of several millions of individuals; having a phonetic writing and a developed literature. Their economic state is especially characterised by *industrialism* and *cosmopolitan commercialism*." This remarkable definition—daringly designed apparently to exclude all but "the majority of the peoples of Europe and North America" of to-day from the privilege of being designated by the coveted term Civilised—implies that Europe has not been civilised for more than about a century if as long as that.

and that perhaps to-morrow China, for example, may take up the tale and produce another "record" in the varied history of mankind. The mere fact of any race at any period of time standing higher culturally, evidently proves nothing as to its innate superiority. Thus Mr. J. A. Hobson tells us that "in the early trade with Arabia, Persia, and India, there was very little which any Western country could have sent to pay for the imported silks and spices, for these peoples had developed almost all the manufacturing arts beyond the European standards." (*Inter-Racial Problems*, pp. 223–4.)

We have not yet completed our analysis. How far, we must ask, is Western civilisation of strictly Western origin? Earlier than the Greek and Roman civilisations were those of Egypt, Assyria, Phœnicia, India and China, and much of Western civilisation, certainly much of Greek civilisation, is derived from those countries. At an even later period the Arabs made the first successful start in science. Our alphabet, our astronomy, our chemistry, our medicine, our arithmetical notation, and our algebra, we get largely from the relatively near and racially mixed East—Phœnicia, Egypt and Arabia, and the religion which most Europeans so highly prize comes from Palestine. China has been a great nation for thousands of years. When Europe was stagnating in the Middle Ages, it flourished exceedingly, and its institutions, almost without exception, were then far superior to those of medieval Europe. The printing press, paper, the mariner's compass, the mining of coal, porcelain, tea, silk, and much else, we owe almost certainly to China. Taking such data into consideration, we are entitled to claim that there is nothing specifically Western about Western civilisation, just as there is nothing particularly Eastern about Eastern civilisation, and that there has been a mixing of civilisations as there has been a mixing of stocks.

Moreover, we are too apt to speak of Western civilisation not only as if it had originated in the West, but as if it had reached its climax. As a matter of fact, judged by a sane standard, our civilisation is faulty and undeveloped to a degree. If we omit physical science and industrial inventions, there is scarcely a department in Western life which to the seeing eye is not in a sad backward condition, nearer to savagery than to the ideal. Think only in this connection of the dire poverty, the semi-drunkenness and drunkenness, the absence of robust health, the high death-rate, the enormous armaments, the backwardness in education (especially

in the home), the interest in mere pleasure and sensationalism, which prevail so very widely; or remember what subject peoples say, viz., that Western intoxicants, diseases, and exploitation have been their physical and moral ruin. Under these conditions, those who read history aright will look forward hopefully to the East's helping to stimulate and develop the civilisation of the West. The case of Japan lends colour to this view.[1]

Yet after all the rejoinder will be made, Is it not strange that the Caucasian should be at the present moment advanced far beyond the Mongol, the Indian, or the Negro? Reserving further discussion, and assuming only the general problem, we may admit as likely that Greece in particular (as Professor Paul Reinsch has pointed out) and the Mediterranean generally (as many anthropologists have maintained) were most favourably situated geographically for cultural development. This, one might say, has given the white race its relatively superior advantage, especially over the Negro of the tropics; but with increased control over nature, with universal railway and telegraphic communication, and with security in travelling, this advantage is being speedily abrogated. Seas, mountains, forests and rivers, no longer form impassable barriers, and, with the help of science, even the tropics are gradually becoming accessible and hospitable to the white man. The geographical factor, once of cardinal and vital significance, appears therefore to be more and more receding in importance, and will soon only possess a secondary value. The present relative superiority of Europe's civilisation, and its past geographical superiority, do not help us therefore to decide anything as to its future superiority.

3. *Unlikeness, Inequality, or Equality of Races.* We have implicitly dealt above with three racial theories, one of which holds that the races of men are unlike, the second that they are unequal, and the third that they are equal. Seeing the importance of these theories, we will now consider them in some detail.

(*a*) It is said that the capacities of the different races are not unequal, but unlike—a rose is not superior to a lily, nor a lily to a rose. It is, furthermore, argued that it would be a thousand pities if it were otherwise, for variety is preferable to a dead level. The present writer must confess that he finds it difficult to reduce this theory to intelligible terms. If it presupposes that Western

1. Read, for instance, *The Real Triumph of Japan*, New York, 1908, by Surgeon-Major L. L. Seaman. "The discovery by Kotacato of the *bacillus pestis* is as well known and appreciated," says *The Lancet*, October 7, 1911, "as the work of Lister or Koch."

civilisation is radically different from Eastern civilisation (as a lily is from a rose) and that it would be a genuine loss to humanity, therefore, to have the East discard *in toto* its civilisation in favour of that of the West, we cannot help agreeing to the proposition. However, in a rigid sense there is neither a Western nor an Eastern civilisation, as we have already abundantly seen. No two Western countries, moreover, but differ very much indeed, and the differences are even more marked between Eastern countries. Accordingly, the spread of what is best in "Western" civilisation to the East could produce no pale uniformity, since moral and other standards adapted to local conditions and needs, national histories and traditions, and the retention of all that is best in "Eastern" civilisation, would leave each country its individuality. We must, however, probe deeper this suggestion of difference in civilisation. Is there such a thing as white, yellow, brown, and black science? Is there such a thing as white, yellow, brown, and black industrial machinery? Is it, indeed, conceivable, that there should be more than one true civilisation? We must surely negative all these questions. The universal march in the East towards a system of politics, of law, of education, of industry, of science, and alas! of militarism—the same in essence as that of the West—is merely a repetition of what has been occurring from time to time in every part of the habitable globe since the beginnings of human history: that is, peoples, like individuals, have profited from one another's experience. A civilisation may be to some extent mistaken or only applicable in part to certain cultural, geographical, or local conditions, but there can be no different civilisations for different races, *quâ* races. This brings us to the definite point on the practical side, namely, that it is not a question of the West having *nothing* to learn from the East, and the East having *everything* to learn from the West, for once the West opens its eyes widely, it will see that there is scarcely a people outside Europe at whose feet it should not sit, while the various Eastern peoples will not wait to be told that much of that which they possess is worthy of being preserved and cherished. Thus when we speak of a true or universal civilisation, we mean a synthesis and further development, purification and adaptation of all existing civilisations, which again implies that we do not desire to deny to Eastern peoples that precious individuality which is possessed by every people within Western civilisation. As well think that Europe has been the loser through the remarkable growth of internationalism, as that the world generally will lose by it. We must dissent therefore from

the "rose and lily" theory which appears to form a conventional transition stage between the belief in race inequality and race equality.[1]

In practice, the theory criticised above is fraught with perils. In these days of immigration and emigration[2] the suggestion that there are a number of races substantially differing from one another in mental and moral qualities logically leads to all-round and wholesale social and political discrimination against immigrants and their descendants, East and West. In the present international situation the acceptance of such a point of view would spell disaster. For instance, until recently it was thought that the inherent nature of the Oriental made him amenable only to despotic rule, and accordingly the denial of citizenship to Oriental immigrants or their descendants, and even to Oriental peoples under Western domination, would follow as a matter of course where such a belief is held. Similarly the suggestion that the Oriental mind is cast in a different mould might exclude all serious social intercourse of Whites with Orientals, and *vice versâ*. Furthermore, with world commerce and world adaptation so advanced, the question might be raised whether it is right at all for West and East to have any commerce with, or to learn anything from, each other. Western nature differing from Eastern nature as the rose does from the lily, and the purity of each race being desirable, mutual exclusiveness must be recommended and practised. Manifestly, we are dealing with a politically and socially dangerous theory, especially if we remember that strong emphasis on the value of a particular form of culture tends to stereotype it, to act as a bar to change and progress, and to cause ignorance and hatred of other forms of culture.

1. Many speakers at the First Universal Races Congress favoured the theory that the various types of mankind differed, but were not unequal. Only one speaker, however, Mr. John Gray, made a definite statement, though no proof was vouched for this, probably for want of time: "Altogether different results will be obtained by races with the same opportunities. Chinamen, Japanese, Mexicans, and English, under the same educational influences, will be altogether different." The proposer of the Congress, Professor Felix Adler, expressed himself thus: "Any unpleasing unlikeness in one fundamentally like oneself and nearly related to oneself was the cause of deep repulsion. It insinuated the possible presence of the same unpleasing trait in oneself. Hence the present situation of the world was even complicated by the discovery of essential likeness between the peoples of East and West. What we really required was a new respect for the unlikeness that went with likeness. We should emphasise the fact that essential human unity did and should express itself in essential difference." The view expressed in the text is quite consonant with Professor Adler's standpoint, for Professor Adler only pleads here for the desirability of, and the respect for, sane individuality and originality both in individuals and in peoples.

2. Immigration raises two important racial issues. (*a*) As a rule, those who immigrate are prepared to work for a lower wage. This naturally causes alarm among the working population affected, and there is in consequence a tendency to exclude immigrants from certain countries. Where the cause of the exclusion is purely economic, we are face to face with a purely economic problem, except where all members of a race, whatever their status, are alike debarred from entering a country or from occupying positions complementary to their status. (*b*) Immigrants bring with them their own customs, and these, owing to local differences, etc., differ to some extent from those prevailing in the country to which they have come. Ignorance of the origin of customs causes the immigrants' ways to be regarded as absurd and inferior, and with this often goes a belief that such inferior customs prove the innate inferiority of a race. Here we have something like honest race prejudice, which enlightenment, both of the critic and the immigrant, should dispel, for there must be mutual understanding, respect and appreciation.

However, what if the science of anthropology has proved that with each race goes a different nature? Here is the rub, for on many sides we are told that such is the case. If anthropology has shown this, practical statesmen are, indeed, in a quandary; but, considering the grave consequences of such a theory, we must ask for unequivocal proof. Mr. Walter Roth, who has made a very exhaustive study "of an undoubtedly primitive people, that of the aborigines living around the mouth of the Endeavour River, North Queensland," says, having this people and other similar peoples in mind: "the savage . . . . is an intelligent, rational human being." (*Times*, Dec. 26, 1911.) The Fijians were but yesterday "notoriously ferocious cannibals," and to-day, as a white correspondent in high authority in Fiji informs the present writer, "a European with a certain ability and an unselfish aim can do anything he likes with them." "The cannibal Maoris in a single generation have acquired all the characteristics of a civilised race." (Archdall Reid.) A study of the negro leaves us at sea as to any permanent peculiarities we might attribute to him. Very soon the "boy" becomes divested of all those many definite characteristics which seemed to be ingrained in him until he left for the mines, while, on a higher plane, after studying in Europe, it is difficult to determine how to distinguish him from a European except by his physical features. Dr. Fishberg, in his recently published monograph, *The Jews*, demonstrates how innumerable "permanent" Jewish characteristics dissolve into thin air with change of social conditions. Until yesterday the Chinese character appeared to be utterly incapable of appreciating Western civilisation, and lo and behold! the Chinese seek to out-Western Westerners. M. Bertin,

Member of the French Academy of Sciences, tells[1] how, in a generation or so, the Japanese, the meekest of peoples (saving their warrior caste) became changed into a race of warriors; and the same kind of tale in respect of adaptability, could be told in relation to all races that have come in close touch with modern civilisation; indeed, such adaptability is noticeable in the course of the development of all the European nations.[2] Some anthropologists, it is true, have here and there sought to fix on the permanent mental and moral characteristics of a race[3]; but the methods which they

1. *Au sujet du Congrès Universel des Races,* Paris, 14, rue de Condé, 1911.

2. "Qualities which are ascribed with an unreflecting readiness to the Oriental often turn out on inspection to be not in the least peculiar to the East, but qualities universal among peoples at a more primitive stage. Many of them might have been discovered just as much in medieval Europe. The Crusaders would find it much easier to enter into the feelings of many Oriental peoples to-day than into those of their own descendants in France and Germany. The West for a great part of its history has not been Western. On the other hand, the differences between Oriental peoples themselves are so great as to make the East a generalisation too wide and vague to be of real service." (Edwyn Bevan, in *Nineteenth Century,* August 1911, p. 351.)

3. Under the heading Ethnology, *Chambers's Encyclopædia* contains a "table of the chief characteristics of the three fundamental Human types." This table summarises their temperament, as given below. Seeing the great intimacy with, and the vast knowledge of, the inner life of the types and the influence of the environment, that is required in order to determine the chief temperamental characteristics, such characterisation appears to be altogether premature as having no warrant in science. The highly flattering account of the Caucasian temperament given by a Caucasian is significant in this connection as well as the assumption of a single temperament for each type of race except the white. Such random shots do little credit to a science which should be exact and impartial above everything.

"*Ethiopic.* Sensuous, unintellectual, cheerful, and even boisterous; but fitful, passing suddenly from comedy to tragedy, hence at once affectionate and cruel; science, art and letters undeveloped.

Mongolic. Sluggish, somewhat morose and taciturn, hence passive with little initiative but with great power of endurance and subject at times to vehement outbursts; science slightly, art and letters moderately developed.

Caucasic. Highly imaginative, active and enterprising, hence at once speculative and practical, (1) somewhat solid, serious and persevering, (2) fiery, impulsive, but inconstant. Science, art and letters highly developed in both."

Here is another sweeping generalisation by a leading anthropologist; "Very docile, the Annamese are intelligent, cheerful and well gifted, without being exempt from certain defects of character, common to *all* Asiatics of the far East, such as *dissimulation, hypocrisy and perfidy.*" (The italics are ours.) Would it not be truer to say, "Judged simply by his emotions, man is very much alike everywhere, from China to Peru. They are all there in germ, though different customs and grades of culture tend to bring special types of feeling to the fore"? (R. R. Marett, *Anthropology,* p. 91.)

have generally employed are not wholly satisfactory. They have told us what were the *special* characteristics of a tribe or a people at a particular time, and have apparently confused the words "special" and "permanent," regardless of the fact that only observation of *the same people under widely varying circumstances* can prove permanence. They have rarely studied specimens of the Aryan, the Negro, the Jew, the Mongol, the Amerindian, when in intimate contact at many points with other civilisations. In other words, they have collected most valuable material to illustrate the civilisations of different peoples at specific times, and they are determining, with the help of this material, the line along which institutions have evolved; but they have not as yet turned to examining the innate capacities of peoples or the influence of the environment on these capacities. The comparative study of the headform and the civilisations of *different* peoples leaves the issue wholly unaffected. Accordingly, until anthropologists who have impartially employed the dynamic or experimental method have definitely pronounced that certain races possess exclusively certain permanent or inborn mental and moral characteristics, practical statesmen and reformers need not be alarmed, as the present evidence tends to be in the direction of proving like mental and moral qualities rather than different ones in all races. At all events, in view of the present international and inter-racial situation, the onus of proof lies on the defenders of the rose and lily theory. We would suggest, in this connection, a careful study of non-Caucasian students in Europe or the United States for the purpose of ascertaining the influence of environment on the mentality of a people.

(*b*) There are several classes of persons who maintain the *inequality* of the races of mankind. One of these classes reasons that precisely because some races are handicapped by being inferior, they should have equal treatment and the fullest opportunity for development. To this the second class replies that the proposal is unpractical since it would be dangerous to allow members of backward races to occupy responsible posts, but that it is our duty to treat them as brothers and raise them, so far as their limited capacities will permit. On which proposal the third class makes the comment that the low intelligence and low morals of most races of the world impose on those who are superior the solemn duty of dealing with them sternly and keeping them in their places with an iron hand, on the ground that all kindness is wasted

on them and that fraternal actions make them arrogant and rebellious.

A feeling of generosity prompts us to sympathise with the first class of believers in inequality, but calm deliberation compels us to assent to the criticism of class two, for if there really exist decidedly inferior types, it would be treason against progress to let them have an effective voice in the governance of civilised countries. Yet it would be unreasonable not to appreciate the strictures passed by the third class on the second. If, for instance, the white, yellow, or black man were dirty, vile and stupid, and if friendly contact only emphasised these ugly features, how could we, in reason, deal with him otherwise than class three suggests? A few unruly individuals we can contrive to control with a firm but kindly hand, as we manage idiots or criminal lunatics, but not a whole race. Slavery or extermination seems to be here the only alternative. Given especially the generally poor moral standard which guides the majority of men in the West, class three appears to the practical man to be most in the right, *provided* it is unmistakeably proven that there are serious intellectual and moral inequalities between the races of mankind. On the theory of substantial inequality, the enslavement or extermination of the lower types is thus the only feasible course for the higher types to take.

As we indicated at the beginning, the difficulty is to decide which are the lower and higher types respectively. There are actually none which admit that they are lower, and there are small sub-sections of races which, according to some of their protagonists, tower far above all other peoples—indeed, they alone, so they insist, are truly human, while all that is fair and good in humanity is traceable to them. They are the master race, the natural lords and rulers of creation. Recognising this clash of opinions, elementary prudence dictates that before each race and section of a race proceeds to subjugate or exterminate all others, they should examine the claim to recognition of the theory of the substantial and inborn inferiority of certain races. We come, therefore, to the third theory, namely, the one which pleads for the substantial equality in innate intellectual, moral and practical capacity of the different types of men.[1]

1. By "substantial equality" we mean that any inequalities which might be discovered are so small as to be negligible. In this matter we must beware of reasoning on the assumption that just as individuals differ, so do peoples, for the analogy is superficial. Furthermore, we say advisedly "intellectual, moral and practical" equality, for æsthetic or merely temperamental inequalities possess no decisive political or social significance.

(*c*) At first sight the theory of the equality of races has little to recommend it, in view of the vast inequalities and differences in the civilisations of to-day. However, our duty is to go behind appearances. The hall-mark of science is experiment, and nothing therefore can be admitted as established except it be experimentally examined. That is, the bare fact of inequalities in civilisation does not demonstrate anything in regard to the innate capacity of a people, since, for example, if the ancient Romans had judged by appearances, the Teutons, who are now among the highest representatives of civilisation, would have been probably regarded as fit for immediate extermination.

Fortunately, a simple test is available by which to judge the theory of the substantial equality of races. The modern European and American university, including in this term institutions of equal rank with it, provides this test. If numerous non-Caucasian individuals, not specially selected, study at these universities, and succeed as well as individuals of other races who believe themselves to be superior, the matter of the substantial equality of the various divisions of mankind may be regarded as demonstrated. Now this appears to be actually the case, for Chinese, Japanese, Indians, Persians, Turks, Egyptians, Negroes from America and Africa, Maoris, and others, representing, with Caucasians, perhaps nine-tenths of humanity, have passed the university in numbers and satisfactorily. The present writer has made careful and detailed inquiry at the two leading university institutions in London, and was informed by officials concerned that one people did substantially as well as another and that the non-Caucasian students may be said to be drawn from the corresponding class of persons in this country which sends its sons to the university. He has also had the rare privilege of meeting within the space of a few weeks educated members of almost every race in the world, and the conclusion was forced on him that men and women of all races are essentially alike and equal in inherent intellectual capacity and moral insight. This was, too, the general opinion of those who listened to speakers from all parts of the world at the First Universal Races Congress (held at the University of London, July 26–29, 1911), and it would be scarcely less than audacious to attempt to establish the inferiority of any race from the quality of the printed papers contributed to this Congress by representatives of various races, or from the Congress Exhibition of photographs of educated individuals of all divisions of mankind. Such a highly distinguished administrator, traveller, and author as Sir Harry Johnston, expresses himself as

follows on this subject in the *Contemporary Review* of August, 1911: "We should indeed be living in a fool's paradise if we continued to assume that a Negro could never attain to the high mentality of a white man, or equal him as an inventor, an artist, a strategist, a writer." And, after giving some illustrations, he continues: "I should not be surprised, within the remainder of my life-time, to see emerging from the Negro ranks in America, West or South Africa, a first-class botanist, philologist, electrician, engineer, statesman, or novelist." (*Ibid*, pp. 162–3.) If this can be affirmed of the Negro, who can point thus far to no striking civilisations of his own, the position of the Eastern peoples in the scale of inherent intelligence is not desperate.

In the fifty-nine papers contributed to the Congress, probably not one assumed, the writer believes, the inequality of the races of man, nor even "the rose and lily" theory. Professor Boas, of Columbia University, New York, pointed to the influence of the environment in determining the head form of peoples. He said:

> The investigation of a large number of families has shown that every single measurement that has been studied has one value among individuals born in Europe, another one among individuals of the same families born in America. Thus, among the East European Jews the head of the European-born is shorter than the head of the American-born. It is wider among the European-born than it is among the American born. At the same time the American-born is taller. As a result of the increase in growth of head, and decrease of the width of head, the length-breadth index is considerably less than the corresponding index in the European-born. All these differences seem to increase with the time elapsed between the emigration of the parents and the birth of the child, and are much more marked in the second generation of American-born individuals. . . . . The old idea of absolute stability of human types must, however, evidently be given up, and with it the belief of the hereditary superiority of certain types over others. (*Ibid*, pp. 101, 103.)

Professor Lyde, of University College, London, held that "there is no doubt that difference of skin colour is one of the greatest racial barriers, and yet there can be little doubt that it is entirely a matter of climatic control." (*Ibid*, p. 104.) Professors Fouillée and Reinsch spoke of the geographical factor having lost its one-time importance. Professor Myers, of Cambridge University, maintained, as the result of special studies among primitive peoples,

> I. That the mental characters of the majority of the peasant class throughout Europe are essentially the same as those of primitive communities.
>
> II. That such differences between them as exist are the result of differences in environment and in individual variability.

> III. That the relation between the organism and its environment (considered in its broadest sense) is the ultimate cause of variation, bodily and mental.
>
> IV. That this being admitted, the possibility of the progressive development of all primitive peoples must be conceded, if only the environment can be appropriately changed. (*Ibid*, p. 73.)

Sir Harry Johnston and Professor von Luschan (Berlin University) were emphatic, as was Principal Brajendranath Seal (of Cooch Behar, India), in defence of the theory of the monogenetic or single origin of man. Listen, for instance, to Professor von Luschan:

> The great majority of our modern authorities now claim a monogenetic origin for mankind. So the question of the number of human races has quite lost its *raison d'être*, and has become a subject rather of philosophical speculation than of scientific research. It is of no more importance now to know how many human races there are than to know how many angels can dance on the point of a needle. . . . . We are forced to admit the real unity of mankind. Fair and dark races, long and short-headed, intelligent and primitive, all come from one stock. Favourable circumstances and surroundings, especially a good environment, a favourable geographical position, trade and traffic, caused one group to advance more quickly than another, while some groups have remained in a very primitive state of development, but all are adapted to their surroundings, according to the law of the survival of the fittest. One type may be more refined, another type may be coarser, but if both are thoroughbred, or what we call "good types," however they may differ, one is not necessarily inferior to the other. (*Ibid*, p. 16, pp. 21–2.)

Or hear Sir Harry Johnston:

> Emphatically there is but one species of man living on the earth at the present day, and the utmost rank which can be given to his divergent types is of the difference of one sub-species or variety from another. This statement is proved by the complete fertility between all known types of existing Man, and the continued fertility, again, of their mixed descendants. There are no human mules. (*Contemporary Review*, August 1911.)

In the face of such testimonies and the fact that practically the whole sociological and anthropological world gave the Congress its moral support, it is difficult to see how any other theory than that of the substantial equality in innate capacity of the various races of mankind, can prove acceptable to a thoughtful and unprejudiced mind.[1]

1. In the author's Congress paper he has treated of the various aspects of race equality—intellect, industry, energy, initiative, beauty, and morals, and he thinks it, therefore, unnecessary to repeat himself here, particularly as it it not a far cry to conclude general equality from intellectual equality. Writing to the author in regard to the above paper Professor Johannes Ranke, the famous veteran anthropologist, says that he is in full agreement with it. Dr. Zollschan of Vienna, in his *Das Rassenproblem*, considers that all races have the same characteristics but in different degree, and that this degree is due to inherited racial experience. If so, an ideal environment will produce an ideal heredity, on this theory.

The problem of race equality is no mere academic or economic question. In the Southern parts of the United States and in South Africa it has been the problem *par excellence* for years. Mr. Thomas Nelson Page, in a work entitled *The Negro: the Southerner's Problem* (published in 1910), which voices the sentiment of the White South, says, in speaking of principles:

> One of these principles is the absolute and unchangeable superiority of the white race—a superiority, it appears to him, not due to any mere adventitious circumstances, such as superior educational and other advantages during some centuries, but an inherent and essential superiority, based on superior intellect, virtue, and constancy. He does not believe that the Negro is the equal of the white, or ever could be the equal. (p. 292.)

Hence the unshakeable conviction of the White South that the Negro race must knuckle under and must consent to be ruled over. The South recognises that a few Negroes may rise above bare mediocrity, but it contends that there is no genius in the race, and that the vast mass of the Negro population is only fit for the humbler work of the community. The relative failure of the Negro in Africa generally, in Hayti, in San Domingo, and in Liberia, as well as in the United States (the striking exception of the West Indies is miraculously overlooked), is alleged to prove this. Argument is scarcely in place here. What is required is a scientific inquiry conducted by a scientific commission (including coloured persons) which shall compare white with black under strictly similar physical, intellectual, and moral conditions, without assumptions of any kind. The experience of the White South counts unfortunately for very little in this matter, seeing that the religious experience of different peoples and different ages proves different faiths to be the only true and unchangeable religion. The elementary rights of 6,000,000 Negroes are at stake and the happiness of 12,000,000 Whites, and under these circumstances a scientific inquiry is urgently needed to settle matters of fact. Such a commission would listen impartially to black as to white, and would study the Negro in the South, in the North, in the West Indies, in Europe, and everywhere else, and carefully appraise the influence of the environment. Nor is the outlook much brighter for the Negro in South Africa, and there, too, something positive should be done to examine scientifically the bases of the existing racial prejudice. In the author's opinion there is much to hope in respect of the conclusions which any scientific commission would arrive at, and it is to be desired that the Permanent Executive of

the World Conferences for promoting concord between the various divisions of mankind will move in this matter. The problem of race equality is far more a practical than a theoretical question, and cause has yet to be shown why every people, given appropriate conditions, should not change and advance as Japan has done. The magical and almost miraculous influence of the environment on the individual on the intellectual and moral side is not yet fully appreciated by any class of persons, scientific or other.

Yet one hears the protest that there is nothing more pernicious than to talk about Equality. 'At the very word,' we are told, 'the uneducated and unprepared "native" gets out of hand. Unable to shine by intellectual and moral virtues which are hard to acquire, he adopts and emphasises all the white man's faults and vices. He becomes, what is more, insubordinate; has, as a consequence, to be dealt with sternly; and thus only evil results from the doctrine of fraternity. Moreover, he comes to be in this way a thoroughly degraded being.' There is undoubtedly some truth in this, but the old old remedy for ignorance is education, and for little education, more education. The various aspiring peoples, whatever their colour, must be enlightened in regard to the vital fact that the institutions of a country can be but very slowly transformed; that this demands the utmost devotion, effort, and self-restraint on their part; that change of civilisation may even pre-suppose a radical change in economic processes; and that therefore innate equality is a far different thing from actual equality, especially in regard to a whole people or civilisation. Friendly advice of this kind, offered in a friendly spirit, would probably find ready acceptance, and tend to check impulsiveness and unripe resolve; but when this golden advice goes along with Jim Crow cars, with exclusion from all public places except the lowest, with educational and political disabilities, with contemptuous or patronising treatment, it is unfortunately left unheeded as issuing from a tainted source.

We must abide by facts; but it is a pardonable craving to seek to explain them. In the present instance an explanation of the existing potential equality is perhaps to be obtained in recognising the mental activity discoverable, contrary to expectation, in all but the most primitive communities to-day, and in seeing that the highest civilisation demands no other mental outfit than any civilisation requires which we are acquainted with. Thus theory and fact are reconciled, and a fair presumption is established that no inborn material inequalities of mind and character exist between

the races of man,[1] excluding from our consideration, if justified, such insignificant peoples as the Andamanese, the Australians, the Veddas, or the Bushmen. The possibility of interbreeding between all types, the fact that there are no human mules, that all mankind has one origin, and that crossing between the various divisions of mankind has been common, further strengthen the contention of such first class anthropologists as Professor J. Ranke, Dr. Alfred Haddon, Professor von Luschan, and many others, that the term race is unscientific unless used in relation to the human race or species *per se*, and that such terms as type, people, nation, are alone appropriate to describe the divisions of mankind, especially on the intellectual and moral plane.

4. *Physical Characteristics in Relation to Intellect and Morals.* A word should be said in respect of the outward physical characteristics of peoples. What the average white man or woman usually notes in the Mongol is the yellowish tinge of the skin, the almond shaped eyes, the relatively small nose, the scanty beard and eyebrows, and the projecting cheekbones, and in the Negro race he is struck by the dark skin, the peculiar woolly hair, the beardlessness, the relatively noticeable facial angle, the broad flattish nose, and thick everted lips—all characteristics that bring these types no nearer to the animal or ape stage than white people, and that leave the mental and moral character of a people unaffected one way or the other. Note in this respect how a West African, Dr. Mojola Agbebi, speaks of the white man: "The unsophisticated African entertains aversion to white people, and when, on accidentally or unexpectedly meeting a white man he turns or takes to his heels, it is because he feels that he has come upon some unusual or unearthly creature, some hobgoblin, ghost, or sprite, and when he does not look straight in a white man's face, it is because he believes in the 'evil eye,' and that an aquiline nose, scant lips, and cat-like eyes afflict him. The Yoruba word for a European means a peeled man, and to many an African the white man exudes some rancid odour not agreeable to his olfactory nerves."[2] (*Ibid*, p. 341.)

1. "Personally I have no sort of doubt that there are many men of Eastern race whose assimilation of modern European culture has been thoroughly genuine and vital. To anyone who has come into close relations with some of these, the suggestion of any doubt on this head would be as absurd as it would be in the case of any of his European friends." (Edwyn Bevan, in *Nineteenth Century*, August, 1911, p. 361.)

2. Different peoples are to some extent specially adapted to the climatic and other physical and biological conditions which distinguish the locality in which they reside. The Negroes in Africa and the Indians in India are cases in point. In this sense most of the physical features which differentiate types of men have an environmental value and argue a certain physical and even perhaps æsthetic superiority. However, these differences are irrelevant so far as intellect and character are concerned because the latter are the result of social and non-physical causes. The relatively high cheekbones, flat nose, and protruding jaw of the Negro certainly carry us a little way towards the apes; but since these physical characteristics are observable in human individuals of culture and refinement, they cannot be said to have a negative intellectual and moral value, any more than the woolly hair on the head, the striking hairlessness of the body, and the thick everted lips, of the negro, are sure and certain indications of his mental and moral superiority simply because they prove a greater unlikeness to apes in these directions than is displayed by Europeans. Any detailed description of the anatomy of the apes and of man will bear witness to the fact that the different human types are related to one another immeasurably more closely than to the apes.

The Chinese, until recently, put their sleeves over their nostrils when they saw a European approaching, and many are the tales of the smell emitted by negroes. In connection with the latter belief it is interesting to note that the negroes in the United States (North) are as a rule employed in positions—as porters, waiters, lift-men—where they come into contact with streams of Caucasians who would surely object to unsavoury odours. We are here dealing with a superstition which has slender bases in fact.

Dr. Haddon truly says that "Practically all peoples look upon their own physical characters as constituting the normal type and consequently regard those that differ from them as being strange and even repulsive." (*Races of Man*, p. 1.)

The human race is popularly regarded as having three divisions —Caucasian, Mongol, and Negro. This is, however, far from being an exhaustive division. Assuming, for instance, that the Amerindian is a compound of Caucasian and Mongol, his chocolate complexion and other traits common to Amerindians are left unexplained. Nor do the Australian aborigines, the Polynesians, and various other peoples fall within the conventional classification. If we remember, in addition, that each division is broken up into innumerable sub-divisions, it will suggest itself to the reader that the physical characteristics separating the different types have an environmental origin (like the colour of the skin) and have only passing sociological value or meaning. Professor Boas's researches into the head forms of children born of European immigrants in the United States appear to demonstrate conclusively that cranial shape is a matter of physical, and perhaps partly social, environment, and that this is possibly the case with all peculiar physiological differences between peoples. This suggests the eminent advisability of studying a people dynamically and not statically—that is, allowing fully for the influence of the environ-

ment, physical and social. To assume that enviroment does not affect racial characteristics, is to leave the origin of such characteristics unexplained. Since, moreover, we have not only to deal with races in the widest acceptation of the term, but with countless peoples having special characteristics which are inexplicable by crossing, such as for instance length and abundance of hair, size of stature, steatopogy, or the vast differences in the cephalic index ranging from just over 60 to over 100, a denial of the influence of the environment in transforming physical characteristics is tantamount to asserting the existence of innumerable human species. The scientific course is plainly to determine the environmental value of special physical characteristics and the conditions under which these change, and not to be misled by the fact of physical characteristics remaining the same when the physical and social circumstances are substantially unaltered for long periods. The value, if any, for intellect and morals, of characteristics such as stature, conformation of head, colour and form of hair, shape of eyes and nose and lips, facial angle, etc., could be conveniently studied in Europeans, who exemplify practically every kind of difference existing between races. Colour prejudice is especially fatuous. Professor von Luschan is as decided in this matter as Professor Lyde:

> We now know that colour of skin and hair is only the effect of environment, and that we are fair only because our ancestors lived for thousands, or probably for tens of thousands, of years in sunless and foggy countries. Fairness is nothing else but lack of pigment, and our ancestors lost part of their pigment because they did not need it. Just as the proteus sanguineus and certain beetles became blind in caves, where their eyes were useless, so we poor fair people have to wear dark glasses and gloves when walking on a glacier, and get our skin burned when we expose it unduly to the light of the sun. (*Ibid*, p. 14.)

Many a Mongol is no yellower, and many an Indian no browner, than many a Caucasian. The whiteness of the "white" is a pure fable. We know of white bears, but not of white human beings, except in circuses. What is more, the colour differences between "white" peoples are radical. The typical fair-white and dark-white—Swedish blonde and, say, Neapolitan—are really further removed from each other in colour of skin, hair, and eyes than is, say, the Neapolitan from the Negro, and yet, it is interesting to reflect, Europeans freely intermarry without any weighing of colour values. If we visit some parts of Africa, the "white" man proves to be "black." It must be a surprise, therefore, to the educated layman that anthropologists have not rigidly separated

the European blonde type and the European brown type into two distinct races, and it would be satisfying legitimate curiosity to receive an explanation of that.[1] This, however, would raise the colour problem as a whole, and nothing could be more hopeless than to expect to arrive at any scientific classification of humanity by taking note of skin colour. We must, therefore, acknowledge that the division of mankind into "white" and "coloured" is not only offensive, but unscientific. If we desired an approximately correct classification by colour, we might perhaps speak of predominatingly pinkish, yellowish, and brownish peoples, dividing the pinkish again into creamy and brown pinkish, and the brownish into yellowish (India), blackish (Negro), and chocolate (American Indian). Such a division, however, is of no scientific value, as some whites are brown, and some Japanese pinkish. Perhaps it would be more correct to say that the fundamental human colour is yellow, ranging, so far more especially as the palms of the hands and the inner sides of the feet are in question, from the lightest cream colour to the darkest yellow. It has been said, however, that skin colour is of relatively little import in classifying fundamental human types. This may be so in theory. In practice the problem of race contact would be revolutionised if we disregarded skin colour. Many of the North African peoples, practically the whole of India, the peoples of the Pacific, the North American Indians, Mulattoes, and others, including not a few Mongols, would, except for colour, fairly pass as Europeans among ordinary Europeans, and we should merely get accustomed to a slightly increased variety of features. It is colour that conveniently stamps, and inconveniently alienates, peoples.

Finally, since down to yesterday, as it were, nearly all members of the white type were steeped in ignorance and superstition, and lacked gentleness and refinement, it becomes eminently probable that this type owes its superiority to special social conditions and not to the inheritance of superior human characteristics. Indeed, the general mental and moral stagnation in the Dark Ages and the Middle Ages, and the enormous advances made in Europe during the last century and even during the last generation, clearly point

1. We say nothing here as to a distinct red-haired race. Professor Tylor, in his *Anthropology*, 1895, pp. 106–7, admits the difficulty as to fair-white and dark-white. "Though commonly spoken of as one variety of mankind, it is plain that they are not a single uniform race, but a varied and mixed population." Professor Huxley recognised the difference in his classification of races.

to social, and not to hereditary, factors as the explanation of European advance in culture. Granted the relative unimportance of physical characteristics, it is still maintained by some that the white man has an instinctive repugnance[1] to the other types, especially to the negro type, and that this alone is sufficient to justify any and every step taken by the white man to prevent all intercourse between himself and the other races, since this might ultimately lead to miscegenation and inter-racial marriage. We will not question the logic of this train of reasoning, but examine the assumed facts. First of all, we find no "instinctive" repugnance to such racial unions, except among the Teutonic and Anglo-Saxon peoples, always remembering that not a few individuals belonging to these stocks indulge in illicit relations when occasion offers, as in the Colonies or in the United States. And, secondly it is fairly evident from Shakespeare's *Othello* and from his *Antony and Cleopatra,* for instance, that a few centuries ago colour prejudice was probably a negligible quantity even in the north of Europe. We may regard it hence as a passing, though none the less painful, incident in history that men should be to-day prejudiced against those of other colour.

However, assuming this prejudice as existing, though not as ineradicable, is it likely, we ask, that a hostile and haughty attitude will produce the minimum of miscegenation? As a matter of fact, war is the most potent cause of race mixture, and domination endangers the self-respect of dominators and dominated alike and leads thus to much intermixing. On the contrary, friendly relations allow group consciousness and group self-respect to be fully developed, and in this way they discourage promiscuous miscegenation and inter-racial marriage. France and England are on the best of terms and near neighbours, and yet the rate of inter-marriage between them is wholly negligible. Why fear, then, amicable contact between the various races of mankind? That there may be social and civic intercourse without prejudice to race purity is well illustrated by Jews, Catholics, and Protestants, not infrequently living together as members of one and the same State and yet rarely intermarrying, especially where there is no persecution.

1. Strangeness tends to create, especially among the uneducated, a certain dislike or prejudice that under favourable circumstances is quickly overcome, but which, under unfavourable circumstances, develops into a settled hatred.

Conclusion. Having regard to the results of the analysis, it is out of the question to justify the race-prejudices of the Caucasian on the ground of science or calm reflection. Rather are they due, so it seems, to an over-strained consciousness of his recent high attainments, coupled with a forgetfulness to study adequately and sympathetically the attainments of other races, and, not least, with a desire financially to exploit culturally backward races. Indeed, the emphatic claims of white men to a unique and ruling position in the hierarchy of mankind, seem almost unintelligible when we reflect that the white peoples lived in a primitive condition for many many thousands of years; that they but yesterday emerged out of barbarism without apparently undergoing any somatic or structural changes; that the various blonde peoples in Asia and Africa do not stand higher culturally than the darker populations among whom they dwell; and that young Negroes taken as it were fresh from their tribes in South or West Africa, pass with no special difficulty through modern universities. As a contemporary with justice remarks: "Divergence of opinion and belief, not of race or colour, are the really separating elements." (R. Russell, in *The Utopian,* July 1911.)

Really and truly to appreciate the substantial equality of races, we must firmly grasp what appears to the author a bed-rock fact. Man alone is civilisable, and civilisation represents, broadly speaking, the socially transmitted and socially augmented, adapted and improved inventions and discoveries made by the whole of mankind from the earliest times to to-day. What instinct is to every animal, civilisation is primarily to man, except that civilisation makes man the king of animals, and almost the ruler of nature. With terribly tedious slowness men and women have placed one stone upon another in order to build up the temple of human culture, and in proportion as the individual has opportunities to worship in this temple, he rises in the scale of humanity. Consequently, the stage of civilisation—high or low—at any time and place, fixes the individual's intellectual, moral, and other limits of attainment. The fact that there is scarcely a race, however primitive its culture, some of whose members have not passed through the highest institutions of learning, is a striking proof of this contention.[1] If

1. Eugenists reason that since man is an animal and since animals are improvable only by selective breeding or mating, therefore no other way is open to man. This theory overlooks the fact that civilisation is to man what instincts are to animals; that what is therefore needed is a super-society, not a super-man; and that the great heights reached by mankind

we adopt this theory we shall, with one stroke, remove innumerable prejudices, and race prejudice among them. We shall cease exploiting, maltreating, and discriminating against, other races. We shall understand the growth of democratic institutions in the widest sense of leaving the educated masses to decide the course of affairs and the destiny of a people. We shall see that women are no more likely to be inferior to men by nature than Chinamen are likely to be inferior to Caucasians. We shall discount religious and class prejudices, and recognise vast possibilities in every normal individual. We shall find good reasons for being patriots and pacifists, but none for considering our nation inherently superior to other nations. We shall grasp the fact that the solitary individual can contribute to solving, but that he cannot solve himself, great problems. In a word, we shall rid ourselves of prejudice of race, nation, class, caste, and sex, and we shall turn to science, to social and moral endeavour, to co-operation, to simple living, to education, and to international and inter-racial efforts, for the purpose of removing present ills and pushing the car of progress a mile or two further forwards. Leaving aside individual variations and congenital deformity, we may roughly say of mankind, Birth counts for nothing, Civilisation for everything. Which explains why we found it reasonable to suggest that the races of men are substantially equal in inborn capacity and are equally civilisable. The leadership of mankind belongs to no race in particular.

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are attributable to the growth of civilisation not to selective breeding. The deductions frequently drawn by Eugenists from statistics giving information as to the relation between social strata and talent, obviously overlook the supremely important educational, economic, social and other environmental factors. As Professor L. T. Hobhouse (*Sociological Review*, London, October 1911, p. 281) cautiously expresses what is now a growing conviction among sociologists: "It is quite conceivable that with no change in the average level of racial capacity, the cumulative efforts of generations to better their life might produce a very great change in the social structure, and *in point of fact it appears to be mainly by such a process of the summation of effort that the actual achievements of mankind have been effected.*' (Italics not in the original.)

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